

# OCR

Oxford Cambridge and RSA

## 25 April – 6 May 2016

### A2 GCE HISTORY B

F986/01 Historical Controversies – Non-British History

Candidates answer on the Answer Booklet.

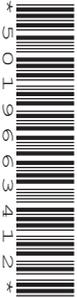
**OCR supplied materials:**

- 12 page Answer Booklet  
(sent with general stationery)

**Other materials required:**

None

**Duration:** 3 hours



#### INSTRUCTIONS TO CANDIDATES

- Write your name, centre number and candidate number in the spaces provided on the Answer Booklet. Please write clearly and in capital letters.
- Use black ink.
- Answer **both sub-questions** from **one** Study Topic.
- Read each question carefully. Make sure you know what you have to do before starting your answer.
- Do **not** write in the bar codes.

#### INFORMATION FOR CANDIDATES

- The number of marks is given in brackets [ ] at the end of each question or part question.
- The total number of marks for this paper is **60**.
- This paper contains questions on the following four Study Topics:
  - Different Approaches to the Crusades 1095–1272 (page 2)
  - Different Interpretations of Witch-hunting in Early Modern Europe c.1560–c.1660 (page 3)
  - Different American Wests 1840–1900 (page 4)
  - Debates about the Holocaust (page 5)
- You should write in continuous prose and are reminded of the need for clear and accurate writing, including structure and argument, grammar, punctuation and spelling.
- The time permitted allows for reading the extract in the one Study Topic you have studied.
- In answering these questions, you are expected to use your knowledge of the topic to help you understand and interpret the extract as well as to inform your answers.
- **You may refer to your class notes and textbooks during the examination.**
- This document consists of **8** pages. Any blank pages are indicated.

## 1 Different approaches to the Crusades 1095–1272

*Read the following extract about the crusades and then answer the questions that follow.*

On 27 November 1095, in the town of Clermont in central France, Pope Urban II stood up to deliver one of the most electrifying speeches in history. The Pope was about to make a dramatic call to arms, on the point of urging men with military experience to march thousands of miles to the Holy City of Jerusalem. Disturbing news had reached him, he said, both from Jerusalem and from the city of Constantinople: the Muslims, 'a foreign people and a people rejected by God had invaded lands belonging to Christians'. The Pope graphically described the atrocities being committed in the east by the 'Persians' – by which he meant the Turks.

And yet, in spite of our fascination with the First Crusade, remarkably little attention has ever been paid to its real origins. For nearly ten centuries, the focus of writers has been on Pope Urban II. However, the catalyst for the expedition to Jerusalem was not the Pope, but another figure entirely: the call to arms issued by Urban was the result of a direct appeal for help from the emperor of Constantinople, Alexios I. Constantinople was founded in the fourth century as a second capital from which the Roman Empire could govern its sprawling provinces in the eastern Mediterranean. By 1025, it controlled most of the Balkans, southern Italy, Asia Minor as well as large parts of the Caucasus and northern Syria. Seventy years later, the picture was rather different. Turkish raiders had swarmed into Anatolia, sacking several important cities. The Balkans had been subject to decades of near incessant attack. By the mid-1090s, Alexios was losing his political authority and the Byzantine Empire was reeling from violent incursions on all sides.

In 1095, Alexios sent envoys to Urban II, with an urgent message. They 'implored his lordship and all the faithful of Christ to bring assistance against the heathen for the defence of the holy church, which has now been nearly annihilated in that region by the infidels'. What the emperor was asking for has been glossed over in modern histories. As a result, the Crusade is commonly seen as the Pope's call to arms. There are two reasons why the history of the Crusade has been so distorted. First, after the capture of Jerusalem a powerful school of history writing in western Europe, dominated by monks and clerics, went to great lengths to stress the centrality of the role played by the Pope. The second reason stems from the problems of the historical sources. The Latin sources are wonderfully juicy while the primary sources from the east are more complex and the most important by Alexios' eldest daughter has been misunderstood. The picture presented by this account is misleading; in fact careful re-evaluation of it – taken with other source material – reveals startling conclusions. It had been assumed that the Byzantine emperor sought assistance from the west to undertake an ambitious reconquest of Asia Minor from a position of strength. The reality was very different. His call for help was a last desperate gamble for a ruler whose regime and empire was teetering on the brink of collapse.

Urban was, in the mid-1090s, facing powerful enemies and a rival pope. He had great incentives to promote the unity of the Church and to position himself as the man who could bring an end to discord. Just as Byzantium disintegrated and Emperor Alexios appealed for help, the political situation in Italy dramatically changed. The wife and son of Henry IV of Germany, who was in conflict with the Pope over the Investiture Controversy, defected to Urban. This energised him, and, in the process threw an extraordinary lifeline to Alexios. The Pope immediately recognised the opening. He reacted quickly and decisively to the appeals from the emperor's envoys. He had decided to devise and put in place personally an expedition to transform the eastern Mediterranean.

Military collapse, civil war and attempted coups had brought the Byzantine Empire to the edge. It was to the west that Alexios was forced to turn, and his appeal to Pope Urban II became the catalyst for all that followed.

- (a) What can you learn from this extract about the interpretation, approaches and methods of the historian? Refer to the extract and your knowledge to explain your answer. **[30]**
- (b) In their study of the Crusades some historians have focused on trying to understand the Crusaders on their own terms. Explain how this approach has contributed to our understanding of the Crusades. Has this approach any disadvantages or shortcomings? **[30]**

## 2 Different Interpretations of Witch-hunting in Early Modern Europe c.1560–c.1660

Read the following extract about witch-hunting and then answer the questions that follow.

Institoris and Sprenger demonstrated in their *Malleus Maleficarum* that demons used their powers tirelessly to the detriment of mankind:

Desirous of doing harm they alter the senses, they agitate people while they are awake, they bring disease, they stir up storms, they rule over the good and always lie in wait for a person's ruin.

This demonic agenda represents a considerable change from that assumed by earlier authorities. Where Augustine, for example, saw evil chiefly in terms of temptation and subsequent sinful human behaviour, Institoris and Sprenger saw the work of demons in acts of material harm. The operation of demons was outside one's self. The witch was a necessary intermediary allowing the power of the Devil to operate on earth. The witch thus became a human extension of the diabolic realm, at times capable of assuming the characteristics, motives, and behaviours of demons, while still retaining those of women. Because Institoris and Sprenger identify witches with actual women, they locate responsibility for misfortunes in the witches' own real, moral evil, rather than in some abstract principle of evil. This conception of the demonic corresponds closely with a level of anxiety in witch-beliefs that is in part responsible for sustained witch prosecutions. On the one hand it accurately mirrored notions of maleficium and the harmful occult powers of humans found in traditional European peasant communities; and on the other, it provided a context in which these beliefs could be embraced by a learned clerical elite.

Institoris and Sprenger were very sensitive to the value of rumour. Indeed, local rumours provided such a reliable indication of the presence of witchcraft that when such rumours reached the authorities, they were sufficient in themselves to warrant an investigation.

When rumours gathered around particular individuals they could lead to specific charges. Much of the evidence Institoris assembled against Helena Scheuberin at Innsbruck amounted to very little more than rumour. The first charge against her states that she is

defamed particularly regarding the death of a certain knight. Whether he perished by poison or witchcraft there remains some doubt. However, it is generally rumoured that it was from maleficium because the witch had been devoted to evildoing from her youth.

From rumours, denunciations and confessions couched in traditional terms, Institoris and Sprenger constructed their image of witchcraft. The witch-beliefs of the *Malleus* drew heavily upon traditional beliefs. The success of this project was due less to their logic (which is not especially evident) than to their sensitivity to the world picture of their informants. They did not simply demonise popular belief, but tried instead to construct it for their own purposes. Their picture of witchcraft was successful precisely because it corresponded so closely with the ideas of the less well educated. They understood witchcraft as did the common man. Though the model of witchcraft in the *Malleus* is certainly a composite, constructed from several different but interrelated idea-clusters, the fit between this model and supranormal events as they were reported was closer than the competing models of other learned observers.

Most of the notions about witchcraft in the *Malleus* can be understood as the product of minds which – although theologically learned and aware – have a view of the world that in many respects comes extremely close to that of their informants.

- (a) What can you learn from this extract about the interpretations, approaches and methods of the historian? Refer to the extract and your knowledge to explain your answer. [30]
- (b) In their study of witch-hunting some historians have focused on an anthropological approach. Explain how this approach has contributed to our understanding of witch-hunting. Has this approach any disadvantages or shortcomings? [30]

### Different American Wests 1840–1900

Read the following extract about the American West and then answer the questions that follow.

The procession to the frontier was more complex than Turner realized, good lands were seldom free, and a safety valve never operated to drain the dispossessed and the malcontented from industrial towns. Does this mean that his conclusions concerning the migration process have been completely discredited? A more divergent group than Turner realized felt the frontier's impact but that does not minimize the extent of the impact. Also, while lands in the West were almost never free, they were cheaper than those in Europe or the East, and this differential did serve as an attracting force. Nor can pages of statistics disprove the fact that, at least until the Civil War, the frontier served as an indirect safety valve by attracting displaced eastern farmers. The effect of their exodus is made clear by comparison with another frontier country, Australia. There, lands were closed to pioneers by the aridity of the soil and by great sheep ranchers. Australia, as a result, developed an urban civilization and an industrialized population relatively sooner than did the United States; and it had labor unions, labor-dominated governments, and political philosophies that would be viewed as radical in America.

Democratic theory and institutions were imported from England, but the frontier environment tended to make them even more democratic. Two conditions common in pioneer communities made this inevitable. One was the wide diffusion of land ownership; this created an independent outlook and led to a demand for political participation on the part of those who had a stake in society. The other was the common social and economic level and the absence of any prior leadership structure. The lack of any national controls made self-rule a hard necessity, and the frontiersmen, with their experience in community co-operation at cabin-raising and school building, accepted simple democratic practices as natural.

The pioneering experience also converted settlers into individualists, although through a somewhat different process than Turner envisaged. His belief that pioneers developed an attitude of self-sufficiency in their lone battle against nature has been questioned, and with justice. Hoped-for gain was the magnet that attracted most migrants to the cheaper lands of the West, while once there they lived in units where co-operative enterprise was more essential than in the better-established towns of the East. Yet the fact remains that the abundant resources and the greater social mobility of the frontier areas did instill a uniquely American form of individualism.

Critics of Turner insist that mechanical improvements needed for the conquest of the frontier originated in the East. Frontiersmen were so tradition-bound that their advance halted until eastern inventors provided them with the tools needed to subdue grasslands. Unassailable as this argument may be, it ignores the fact that the recurring demands for implements and methods needed in the frontier advance did put a premium on inventiveness by Americans, whether they lived in the East or West.

Anti-intellectualism and materialism can also be traced to the frontier experience. In the boisterous western borderlands, book learning and intellectual speculation were suspect among those dedicated to the material tasks necessary to subdue a continent. Yet, as Turner recognized, the frontiersman also admired material objects as the substance of his hopes for a better future. Given economic success he would be able to afford intellectual pursuits. This spirit inspired literary societies and debating clubs that thrived in the West. It also helped nurture in the pioneers an infinite faith in the future that is part of modern America's creed.

- (a) What can you learn from this extract about the interpretation, approaches and methods of the historian? Refer to the extract and your knowledge to explain your answer. **[30]**
- (b) In their work on the American West some historians have focused on the role of the federal government. Explain how this approach has contributed to our understanding of the American West. Has this approach any disadvantages or shortcomings? **[30]**

## Debates about the Holocaust

*Read the following extract about the Holocaust and then answer the questions that follow.*

Hans Kruger, in October 1941, oversaw the murder of ten thousand Jews in a cemetery outside Stanislau, striding up and down a mass grave firing his gun, while snatching a sausage and a bottle of vodka. He then charged the Jewish Council two thousand zloty for the spent ammunition.

One apparent concern of those who ordered men to kill people was that they should not stray too far from the path of human decency, let alone become chronic alcoholics or psychopaths. The object was to engineer selective moral disengagement, rather than to unleash psychopaths permanently lost to human society. Expected to do abnormal things, these men were nonetheless required to remain normal. Hence Himmler's insistence that killings should be followed by abstemious 'comradely get-togethers' over dinner to discuss the 'sublimities of German intellectual and emotional life'. Hence too the search for a less direct method of killing which led to the introduction of gassing technologies, an innovation designed to minimise the psychological distress of the murderers rather than the terror of their victims.

A word of caution is appropriate, in terms both of the nature of the available evidence, much of it stemming from post-war legal depositions, and of the range of killers who have been studied, most notably some of the many Order Police units. These were not ideologically driven killers of the kind that staffed the Einsatzgruppen, but middle-aged policemen whose formative years often lay before the advent of a Nazi government. Since the precise course of events affecting one of these police units may not typify others, it seems difficult to use such a unit as evidence for the collective 'psyche' of the German people. But we will work with what we have before us. Reserve Police Battalion 101 seems highly unusual, in the sense that its commander offered his men the 'extraordinary' choice of participating in, or opting out of, their first major massacre. His men had to wrestle openly with dilemmas which men in other units may have resolved in private.

A few men, to be precise a dozen out of nearly five hundred, promptly seized the chance not to participate. Other participants began to misaim deliberately, or ceased firing. For this was killing of the closest kind, with the unit doctor's clinical explanation of how to use a fixed bayonet to line up a fatal bullet bearing scant resemblance to the gory reality. The men who carried out the shooting of fifteen hundred Jews in Jozefow rationalised the deed in various ways. One man claimed he only shot children, since his neighbour had shot their mothers. A variety of motives were apparent among the participants, although admission of anti-semitism was conspicuously absent, since it would have constituted a 'base motive' under post-war German law, which was the context of many of the documents. Since these men were equally capable of turning their hands to killing Christian Poles, it seems improbable that anti-semitism quite bears the weight that has subsequently been put upon it. These men's responses to their actions were sufficiently negative for their superiors to rely on others such as drunken Soviet POW auxiliaries to handle the business of killing, or to deploy the German policemen to supervise round-ups and deportations to dedicated extermination centres. Barbarity could be ascribed to Ukrainians, with the Germans priding themselves on their clinical professionalism.

- (a) What can you learn from this extract about the interpretation, approaches and methods of the historian? Refer to the extract and your knowledge to explain your answer. **[30]**
- (b) In their work on the Holocaust some historians have focused on European anti-semitism. Explain how this approach has contributed to our understanding of the Holocaust. Has this approach any disadvantages or shortcomings? **[30]**

**END OF QUESTION PAPER**





**Copyright Information**

OCR is committed to seeking permission to reproduce all third-party content that it uses in its assessment materials. OCR has attempted to identify and contact all copyright holders whose work is used in this paper. To avoid the issue of disclosure of answer-related information to candidates, all copyright acknowledgements are reproduced in the OCR Copyright Acknowledgements Booklet. This is produced for each series of examinations and is freely available to download from our public website ([www.ocr.org.uk](http://www.ocr.org.uk)) after the live examination series.

If OCR has unwittingly failed to correctly acknowledge or clear any third-party content in this assessment material, OCR will be happy to correct its mistake at the earliest possible opportunity.

For queries or further information please contact the Copyright Team, First Floor, 9 Hills Road, Cambridge CB2 1GE.

OCR is part of the Cambridge Assessment Group; Cambridge Assessment is the brand name of University of Cambridge Local Examinations Syndicate (UCLES), which is itself a department of the University of Cambridge.